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Margaret Mu

John Lord's "Old Roman World."

We should have noticed this remarkable volume of 600 pages, 18mo, received from Charles Scribner & Co. through Davidson & Robinson, some time ago; but absence from home has prevented us from so doing till now.

We confess that our prepossessions were rather against the wisdom and expediency of yet another volume on the Roman Empire, and the grandeur and failure of its civilization. After the recent magnificent work of Merivale on the back of Arnold's masterly disquisitions and Niebuhr's searching criticisms, to say nothing of Smith's exhaustive Thesaurus of important facts, we supposed that the ancient Roman civilization was done with, for at least another century. We did not indeed accept in any degree the principle of Dr. Johnson's shallow dogma, that "An account of the ancient Romans, as it cannot nearly interest any present reader, and must be drawn from writings that have been long known, can owe its value only to the language in which it is delivered, and the reflections with which it is accompanied." But we supposed that Merivale, Arnold, Niebuhr, and the writers in Smith, had surely left nothing more to be said.

But the subject seems exhaustless; and one finds in this volume of Dr. John Lord a freshness and novelty, both of historical statement and of profoundly philosophic reflection, truly surprising. Nor do we suppose Dr. Lord or any author needs higher eulogy than that, in this volume, he shows himself worthy to stand side by side with any of the great writers who have treated this general question before him. To have attempted such a work as the "Old Roman World" at this day, evinces great courage and self-reliance. To have succeeded so remarkably is conclusive proof that the author's courage and self-reliance was by no means the result of vanity and an over-estimate of his own powers. Dr. Lord has our sincere thanks, as he deserves the thanks of the public for his work. It would do the author great injustice to attempt, in this brief notice, a full account of his book. We prefer to cite as a fair specimen a part of his answer to the question, "Why Christianity did not arrest the ruin of the Roman Empire," as found on pp. 539—543:

The history of Christianity among the Romans suggests these three inquiries:

First, why it proved so feeble in arresting degeneracy; secondly, how far it conserved old institutions; and thirdly, how far it created a new and higher civilization.

The first inquiry, on a superficial view, is discouraging. We see a sublime realism making quietly its converts by thousands, without seemingly checking ordinary vices. We are reminded of Socrates creating Platos, yet failing to reform Athens. We behold witnesses of the truth in every land, which gradually sinks deeper and deeper in infamy as the witnesses increase. And, when the land is about to be overrun by barbarians, when despair seizes the public mind, and desolation overspreads the earth, and good men hide in rocks, and dens, and caves, we see the church resplendent with wealth and glory, her bishops enthroned as dignitaries, princes doing homage to saints, and even the barbarians themselves bowing down in reverence and awe. How barren these ecclesiastical victories seem to a superficial or infidel eye! If Christianity is what its converts claim, why did it accomplish so little?

But, in another aspect, the victories do not seem so barren; and they even appear more and more majestic the more they are contemplated. There is something grand in the spread of new ideas which are unpalatable to the mighty and the wise. Considering the humble characters of the early Apostles and their disciples, their triumphs were really magnificent. It is astonishing that the teachings of fishermen should have supplanted the teachings of Jewish rabbis and Grecian philosophers, amid so great and general opposition. It is remarkable that their doctrines should have so completely changed the lives of those who embraced them. It is wonderful that emperors who persecuted and sages who spurned the religion of Jesus, should have been won over by a moral force superior to all the venerated influences of the old religion of which they were guardians and expounders. It is surprising that such relentless and bloody persecutions as took place for three hundred years should have been so futile. When we remember the extension of Christianity into all the countries known to the ancients, and the marvelous fruits it bore among its converts, making them brothers, heroes, martyrs, saints, doctors—a benediction and a blessing wherever they went; and when we see these little esoteric bands, in upper chambers or in catacombs, persecuted, tormented, despised, yet gaining daily new adherents, without the aid of wealth, or learning, or social position, or political power, until generals, senators, and kings came willingly into their fraternity, and bound themselves by their rules, and changed the whole habits of their lives, looking to the future rather than the present—the infinite rather than the finite; blameless in morals, lofty in faith, heavenly in love; sheep among wolves, yet not devoured—we feel that Christianity cannot be too highly exalted as a conquering power.

But the point is, not that Christianity failed to conquer, but that it failed to save the Roman world. The conquests of the church are universally admitted and universally admired. They were the most wonderful moral victories ever achieved. But, while Christianity conquered Rome, why did she fail to arrest its ruin? Vice gained on virtue, rather than virtue gained on vice, even when the cross was planted on the battlements of the imperial palaces.

The victories of Christianity came not too late for the human race, but for the stability of the Roman empire. Had Christianity completely triumphed when Julius Cæsar overturned the republic, the empire might have lasted. But when Constantine was converted, the empire was shaken to its foundations, and the barbarians were advancing. No medicine could have prevented the diseased old body from dying. The time had come. When the wretched inebriate embraces a spiritual religion with one foot in the grave, with a constitution completely undermined, and the seeds of death planted, then no repentance or lofty aspiration can prevent physical death. It was so in Rome. Society was completely undermined long before the emperors became Christians. The fruits of iniquity were being reaped when Chrysostom and Augustine lifted up their voices. The body was diseased, so that no spiritual influence could work upon it. Had every man in the empire been a Christian, yet, when the army had lost its discipline and efficiency, when patriotism had fled, when centuries of vices had enfeebled the physical forces, when puny races had lost all martial ardor, and could present nothing but weakness and cowardice—all from physical causes, how could they have successfully contended with the new and powerful barbaric armies? Christianity saves the soul; it does not restore exhausted physical functions. The vices which had undermined were learned before Christianity protested, and were dominant when Christianity was feeble. The effects of those vices were universal before a remedy could be applied.

Moreover, when Christianity itself was a vital and conquering force, the number of its converts formed but a small proportion of the inhabitants of the empire. Witnesses of the truth were sent into every important city in the world, but they simply protested in a dark corner. Their warning voice was unheeded except by a few, and these were unimportant people in a social or political or intellectual point of view. Even when Constantine was converted, the number of Christians in the empire, according to Gibbon, whose statement has not been refuted, was only one fifth of the whole population. And this accounts for the insignificant social changes that Christianity wrought. A vast majority was opposed to them even in the fourth century. There were doubtless large numbers of Christians at Rome, Antioch, Alexandria, Corinth, Ephesus, and other populous cities, in the third century; and also there were powerful churches in the great centers of trade, where people of all nations congregated; but they were exposed to bitter persecutions, and they durst not be ostentatious, not even in those edifices where they congregated for the worship of Jehovah. For two centuries they worshiped God in secret and lonely places, exposed to persecution and scorn. Not only were the Christians few in number, when compared with the whole population, but they were chiefly confined to the humble classes. In the first century not many wise or noble were called. No great names have been handed down to us. Now and then a centurion was converted, or some dependent on a great man's household, or some servant in the imperial family; but no philosophers, or statesmen, or nobles, or generals, or governors, or judges, or magistrates. In the first century the Christians were not of sufficient importance to be generally persecuted by the government. They had not even arrested public attention. Nobody wrote against them, not even Greek philosophers. We do not read of protests or apologies from the Christians themselves. No contemporary historian or poet alludes to them. They had no great men in their ranks, either for learning or talents, or wealth or social position. In the cities they were chiefly artisans, slaves, servants, or mechanics, and in the country they were peasants. They were unlettered, plebeian, unimportant. If there were distinguished converts, we do not know their names. Ecclesiastical history is silent as to distinguished persons except as persecutors, or as great contemporaries. We read of the calamities of the Jews, of Herod Agrippa, of Philo, of Nero's persecution, of the emperors, but not of Christians. Eusebius does not narrate a single interesting or important fact which took place in the first century through the agency of a great man. We know scarcely more than what is contained in the New Testament. We read that Clement was bishop of Rome, but know nothing of his administration. We do not know whether or not he was a man of any worldly consideration. Nothing in history is more barren than the annals of the church in the first century, so far as great names are concerned. Yet in this century converts were multiplied in every city, and traditions point to the martyrdoms of those who were prominent, including nearly all of the Apostles.

We shall avail ourselves of the first space to give the conclusion of this masterly argument. Equally striking are his answers to the questions successively—Why literature, art, science, laws, philosophy, magnificent civilization, could not arrest the downfall of the empire.

For the Free Christian Commonwealth.

The Jurisdiction of the Northern Assembly Renounced.

RUSHVILLE, Ill., Dec. 4th, 1867.

MESSRS. EDITORS: Although you have enough to occupy your time, attention, and hands, yet I trust you will excuse me in troubling you, at present, with a request for some special information and advice. Knowing that you are well posted with regard to our ecclesiastical condition, and well skilled in the rules of Church order, I desire to secure your views as to what would be most proper for me to do under circumstances occasioned by the concurrence of two causes, viz: the persistent usurpation of the General Assembly, and my own sense of duty.

As I have not had an opportunity of seeing the other members of my Presbytery for several years, I know not but that I still stand *alone* in avowing opposition to the intermeddling of our church judicatories with affairs of the State. Thus it was when I last met with them; but since then you are aware, and I am not ashamed to let it be generally known, that I had my name attached to that paper, so obnoxious to the Assembly, styled "A Declaration and Testimony." Nay, that having regarded as unconstitutional the summons of the St. Louis Assembly to all the signers "to appear before the next Assembly to answer for what they had done in this matter," I treated it as null and void. And further still, that the condition arbitrarily imposed on them as indispensable to good standing in Presbytery, I deem to be such that I cannot conscientiously — and, therefore, will not submissively—comply with it to that end. But were it otherwise, even all I could ask in that particular instance, still I see not how I could with any sort of satisfaction, remain under the jurisdiction of an Assembly which ignores the first principles of genuine Presbyterianism and exercises despotic power over the Church. As the case is—after having been condemned *without trial, upon mere hearsay, and by assumed authority*, for that which the Assembly has never been able to show from Scripture, or the Constitution, was anything other than well-doing; then mocked with its citation to appear at its next meeting to answer for what we had done, as though no sentence whatever had been passed, we are finally required to yield to it, under pain of being cast out of the synagogue, that implicit obedience which is due to God only. Such is the course of proceedure, expressed in terms less forcible I conceive than it deserves, with which the General Assembly is chargeable with respect to us signers of the Declaration and Testimony.

Without undertaking in an elaborate manner to establish the truth, and to exhibit the character of what is here complained of, I shall endeavor to reach the conclusion I have in view by a way much shorter, but sufficiently distinct, viz: by reviewing and testing the main things both said and done by the Assembly, in the consummation of its proceedings against us. For the act of the St. Louis Assembly, in issuing the aforesaid citation contrary to all the provisions of the Constitution, the last Assembly, it seems, felt called upon to make some show of defense. Well, what is the most plausible thing it had to say in order to effect its purpose?—Why, this—viz: "When the last General Assembly issued its citation to those brethren (the signers, of whom it was speaking) such was notoriously the condition of the lower courts, almost universally in the Synods of Kentucky and Missouri, as subsequent events have but too well shown, that it would have been nothing less than vain trifling with sacred interests which were greatly imperiled, for the General Assembly to have remanded the cases of these brethren to those courts; but" &c. * * *

Now even supposing, what is evidently not so, that the Assembly possessed a right, under the Constitution, to adopt a measure so extraordinary, it should nevertheless, exercise it not in an arbitrary but in a reasonable manner, on ground both *solid and adequate*. But did it do so in the case of the signers? That it did not, must very clearly appear by considering the statement above quoted, together with the well attested facts in the case. Indeed, the allegation expressed by the last Assembly has all the appearance of a *mere pretense*, if indeed it be not the very thing itself, inasmuch as it presents a reason so obviously insufficient to answer the necessity of the act performed, being like "the covering which is narrower than that a man can wrap himself in it." What had the state of things in Kentucky and Missouri to do with the signers outside of those courts? Had it been such as represented, how could that account for the Assembly's action as it relates to those residing within the jurisdiction of church courts, where it was well known and is impliedly acknowledged nothing of the kind existed? With respect to them, assuredly, the last Assembly being judge, the previous Assembly in omitting all provision to send them for trial to the lower courts, was without the semblance of excuse, else there had been found and exhibited something more general and comprehensive on which to rest a plea for what was done. As it is, the defense which it sets up amounts to "nothing else than vain trifling with sacred" rights of office-bearers and other sacred interests of the Church. If, then, "it was unjust in the least," we may reasonably infer it "was unjust, also, in much," withholding from those brethren in Kentucky and Missouri the credit to which they were really entitled, viz: that of a better state of things than that rashly affirmed, and so making one injury done to them the foundation of another. That in these ways, and in a high degree, it has actually wronged them, they have already shown by the presentation of facts bearing upon this very point. Suffice it, however, for our present purpose, that the last Assembly has inadvertently furnished light sufficient for discovering the inexcusable and deceitful character of the St. Louis Assembly's proceeding against the signers, however it may be considered with reference to the Constitution.

But we are told, that it ought to be clear to these brethren and the whole Church, that when a court of the highest grade and jurisdiction has made a decision, or issued an order, it is the duty of all good and law abiding men to yield it due respect and obedience, until it is repealed by the proper authority." Had the proposition here laid down been expressed in a more guarded manner, it had presented a principle which, to my mind, would have been unexceptionable. But the Assembly evidently designed by it to teach that which it fully imports, viz: the doctrine inculcated by its prominent members, of blind obedience and absolute submission. Hard pressed, indeed, it must have been for reasons to reconcile us to its acts of usurpation, when forced to resort to a doctrine as untenable as it is monstrous. For how acceptable soever to tyrants, it is utterly inconsistent with some of the plainest principles of the Constitution as well as the Bible, both of which distinctly recognize the right of private judgment, the fallibility of councils, and liberty of conscience

This doctrine received no favor from the inspired Apostles, for they appealed to their rulers 'whether it was right in the sight of God to hearken unto you more than unto God." And entertaining no doubt in so plain a case as to their duty, they boldly, without mincing the matter, expressed their determination to continue doing what they knew to be the will of the Highest, the unrepealed orders and threats of usurpers to the contrary notwithstanding. But in our day, we find not a few so exceedingly obsequious to the Assembly as either willingly or unresistingly to succumb to its domination in things acknowledged by them to be "repugnant to the word of God" and the Constitution of the Church; they sacrificing loyalty to God for loyalty to man; whereas, they ought to have learned a different lesson, by studying the eminent examples to which attention has been [illegible]. By the way, it is greatly to be feared, that our Northern ministry in general, have become so intensely concerned about "loyalty and freedom," as to allow "the things that are Cæsar's" to take the place of "the things that are God's," so that they "have need that one teach them again which be the first principles of the divine oracles."

But as if it condescended to yield a little for the sake of peace, the Assembly professes to "remit the case to the lower courts for final disposition in a way which," it says, "every minister and member of the Church must regard as regular," while at the same time, it leaves them no power whatever to enroll according to the Constitution, the name of any church officer who is a signer of the Declaration and Testimony, thus under color of "a mild and conciliatory measure," making them the mere executioners of the outrageous sentence passed at a previous meeting in St. Louis.—True, it allows the Declaration and Testimony men seats on compliance with certain terms exacted in order thereto, but who that wishes to testify for Christ against error and unrighteousness could so far become the servant of men, as to submit to a requisition, which, when considered with reference to the views of its self-constituted imposers, is of so equivocal an import? Such an one, if even disposed to humor some whim of the Assembly, in itself indifferent, would in this case need assurance that by the injunction upon the signers of a new "promise to render *due* obedience in the Lord to the authority of all the courts," it is not intended to intimate a previous refusal on their part to perform that duty, which is not true. Also, that by "the authority of the General Assembly" against which they are required to "disclaim any intention to rebel," is not to be understood *usurped* authority as well as rightful authority, seeing that either has been exercised by it at pleasure. Furthermore, that the words necessary to set forth a Declaration and Testimony against serious departures from sound Presbyterianism, are not offensive to the Assembly inasmuch as there is just ground for believing the contrary.

It tells us, indeed, that "this course does not even require said signers to renounce the principles of Church order which they affirm they conscientiously entertain," but its mere assertion may not prove entirely satisfactory to the signers themselves. However, supposing what it says to be correct, still this does not hinder, that when they exhibit their principles in the form of a public Declaration and Testimony against the erratic course of the Assembly, the matter may be, as it has been, received by it in a light very different, so much so indeed as to be the innocent occasion of a condemnatory sentence against them as slanderers and schismatics. Well, if we must become such in its estimation, because we tell it the truth before the world, and avow our determination to resist its usurpation, for one, I have been willing to risk the consequences; for these are the very things, as I conceive, we must do, if we would not prove unfaithful witnesses for Christ, and disobedient servants of God. What, though we have been "beaten" with the ecclesiastical scourge, we can "rejoice to have been counted worthy to suffer shame for the nam of Jesus." If, as the Assembly professes, it "does not wish to interfere with their conscientious convictions," why did it make a requisition to which, for various reasons, the signers are solemnly bound to refuse submission?

The signers acted not unadvisedly, herefore, in clearly setting forth, and strongly protesting against the doctrinal errors and daring usurpation of the General Assembly as they did, and in view of the treatment received at its hands on that account, they have only imitated the Apostle Paul in the high stand taken by him in reference to the Roman magistrates, who had rashly done a gross wrong to him in his person and liberty. As he answered the sargeants, so we say to the Presbyteries. The Assembly has "beaten us openly uncondemned" by any authorized court, and deprived us of our unforfeited rights, and now does it attempt to restore them in a manner that offers violence to our conscience, sincerity, fidelity and honor? "Nay, verily;" but let the Assembly itself undo what it did without the shadow of a warrant. But Paul got more justice from heathen officers than the signers can expect from a fanatical Assembly, for they, on discovering their mistake, eagerly acceded to his reasonable demand; whereas, the Assembly remitted our case to the lower courts with peremptory orders to drop the names of all who refuse to comply, at, or previous to, the Spring meeting of Presbytery, with a condition ordained in order to their enrollment, which cannot, with any consistency or self-respect, be accepted—leaving not the dimmest prospect of any change on its part for the better. It is some consolation, however, that there are spiritual courts, outside of the Northern branch of the Presbyterian Church, which, governed by sounder principles both *held fast and held forth*, will doubtless be disposed to act more in accordance with the merits of the case, whenever brought under their consideration, than was, or is, our own Erastian General Assembly.

It will be remembered that I intentionally omitted to give, by appealing to the records of the Church, any detailed proof of the truth, or to exhibit, by appealing to the Constitution of the Church, the reproachful character of important things expressly and impliedly charged in the statement made; and the reason is, that all effort on my part to that purpose has been entirely superseded by the writings of others, who were more competent to the task, and who, having thoroughly examined them, have clearly shown that the General Assembly exceeded in outrage and recklessness, some of the most corrupt civil tribunals. (See articles in the *Commonwealth*). All that seemed incumbent on me to add in furtherance of the object here aimed at, was briefly to expose a portion of the evil, that in the step about to be taken I may not appear to have acted without just cause.

How some others classed with me may view the matter, I keow not; but for one, I must declare that, upon mature deliberation, I am fully convinced of my duty to withdraw from under the control of an Assembly, which, by "usurping the prerogative of its divtne Master," has forfeited all that respect, confidence and obedience, which otherwise had been its due; (see I Tim. vi: 3-5); and having given, as I think, a good and sufficient reason for so doing, I do hereby solemnly, in this public manner, renounce the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America.

T. W. P. MAGRUDER.

Oh, for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the ammunition wagons. He went to the leader of the band and asked for his portfolio; then, leafing over till he came to an inspiring march, he said "Play that!" The whole band struck the air with their instruments, and over the rocks went the ammunition wagons. And I tell you that over all obstacles, and over all superstitions, the Church of Christ will march triumphant when we can gather the great hosts of the living God and hurl them against the embattlements with some great uplifting of Antioch, Woodstock, Mt. Pisgah, or Old Hundred.—*Talmadge.*

To follow God is our duty, or an imitation of God; and practical Christianity is nothing else but our imitation of Christ, and that not only in doing but in suffering.

For the Free Christian Commonwealth.

MESSRS. EDITORS: The following paper, independent of some alterations and additions, was written twelve or fourteen years ago, and published about ten years since in the *Presbyterian Expositor*, of Chicago, edited by Dr. N. L. Rice. If it suits your taste and convenience, you can publish it.

H. H. H.

The Atonement—Its Designs, its Mysteries, and its Relations.

"Wherefore do the wicked live?" is a question of one of the ancient inquirers into the mysteries of moral truth. And it is one eminently fitted to baffle, if not to confound the human mind. "Wherefore do the wicked live?' wherefore do nations of idolatry, corruption, and savage ignorance live from age to age? We can answer such questions only by going behind the deep shadows of external appearances, and borrowing light from the beams of revelation.

But whenever we go into the sacred Scriptures, all things there adjust themselves, either to the coming or the past atonement of the Son of God. And it is in the light of this great fact that so many things become luminous, and start up with wonderful power to command our admiration and to secure our love; whether they be promises or threatenings; whether they be kings, patriarchs, priests, or prophets, martyrs or apostles; whether they be miracles of deliverance or captivities of judgment, the passing away of one dispensation or the rise of another. They all look with an unwavering steadiness to the rise of the Day Spring from on high.

But no mistake is greater than to suppose that when we are out of the Scriptures, we are out of the realms and relations of the atonement. Just as in the Scriptures we see the great and steady movements of divine Providence, so it is equally in this outward world of ours. Wherefore do dark, crude, idolatrous nations live? Wherefore do the wicked live? Wherefore do false learning and philosophy delude and poison the minds of so many men? So far as philosophy discovers anything that is new, it becomes the heritage of the world, and does not die. And so far as these apparently off-cast nations are concerned, they are the wild stocks upon which God grafts the scions of eternal life; they are the foundations on which he founds his kingdom, which kingdom is the special object of the atonement. Eph. iv, 24, 25. Everything in nature, as well as in revelation, stands related to this divine achievement. The very forests that are ever growing; the solid rocks of the earth, and all other materials of churches and of dwellings; the oceans that bear the sea-craft of the world; the winds that waft them, and the steam that drives them; the wings of commerce and the wheels of agriculture; the fowls of the air and the fishes of the sea; the summer and winter, the spring and autumn, with all the other moving forces of nature and art, are ever ministering to those great processes by which God, gradually but certainly, brings out of the world a people for His name.

It is therefore a question of the most solemn interest, what relation the atonement sustains to the whole human race, past, present, and to come. Just views of this subject will greatly enlarge and greatly exalt our ideas of the divine wisdom. *The relations of the atonement are universal so far as man and his works are concerned.* There is not a work of human hands, nor an industrial occupation of human life, not an invention nor a discovery, not a true and productive philosophy of any kind in the hands of either the infidel or believer, which does not sustain some relation to the atonement, and which does not, in some way, directly or indirectly, promote its ultimate success. Every physical condition of man sustains this relation.

Agriculture, for instance, has to be improved in the number, variety, and excellence of its products. Commerce has to multiply her marts, to increase the materials and abundance of her traffic, to widen her old tracks, and to create others in every sea and ocean. All nations have to be visited and invited to enter the rank and file of commercial amity and reciprocity. The seas of the world have to be spanned by lines of swift ships in all the directions of trade and travel. Mechanical genius has yet to ornament the world with the beauty of its productions, as well as to fill it with the useful and convenient. Continents and islands have yet to be made great networks of commercial operations. The iron horse is yet to be hitched by palaces of State, and to dash through cities of oriental magnificence. The snort of his pride and of his power is yet to be heard along the desert ways of both the eastern and western hemispheres. The bewildered Arab of the one, and the wandering and startled Indian of the other, are yet to have more than their wildest fancies of enchantment outstripped in the maddened speed and diabolic aspect of this mighty and mysterious monster of art and civilization.

The times hasten on when there will be no "ends of the earth." The people of all continents and islands, all latitudes and longitudes, will talk to each other as one neighbor talks to another. The mysteries of thought and language will fly along the far down channels of the mighty deep; will pass the monsters of the sea in their journeyings afar, and will laugh to scorn the might and the speed of Leviathan himself. Kings and Cabinets will talk the language of diplomacy thousands of miles apart. Commerce will make its contracts, war will settle its disputes, and agriculture will announce its success and its abundance by agents invisible and far distant. The greatest of mysteries will be found on the open domain of practical philosophy.

In all this there is no extravagance. These things are already hastening to their completion. But by whose hands are all these and the other ten thousand wonders of science, philosophy, art, and industry assuming their prophetic promise? To a great extent, it is by those who care but little for either God or man. Men who have their own ends in view, and nothing farther; who never look into the *distant* results of the lives of present men and nations; who never connect the hastening and multiplying agencies of knowledge with the kingdom of Christ. But in spite of all their indifference or scorn, they are themselves agents to promote ends and to bring about events, such as they neither designed nor believed. The infidel adventurer in science, the ardent geographical and geological investigators of what is above the surface and what beneath; the everlasting dwellers in the fog-lands of German rationalism; the ready and eager dealers in the lingo of transcendental gibberish; the theological noodescripts, "who finding God in everything, yet find him in nothing;" men who would reason us out of our reason, and speculate us out of our God—these, and every form of infidelism, sustain the place assigned them in the government of God. Standing where they stand, and working where they work, they are like the deadly poisons of the vegetable world; but used as Providence uses them, turning their counsels upside down, they are like those deadly poisons converted into healing medicines. They are hewers of wood and drawers of water in the great system of Providence, though they think not so. In the great and mysterious movements of wheels within wheels, a La Place may be as necessary as a Newton, and a Le Compte as needful as a Boyle.

These men, one and all, prepare, in some sense, the world for the gospel. So far as physical, scientific, and industrial good is concerned, they are co workers with God. The gospel lays under contribution the works of all hands, believing and unbelieving. It employs to its own ends, philosophy, true or false, men good or bad, friends or enemies, just as the case may be. The pride of reason, the pomp of power, the truth of God and the falsehood of error, are but the agents of its progress and the elements of its final victory. It is for what the atonement means that the world stands.

Again, we see the relation of the atonement to the wicked, in what it often does for their children. The children of the atheist and alien have often come bowing before the truth of God, and doubtless they will continue to do so in greatly augmented numbers, till unbelief shall be no more.

When we look at the mass of mankind, in all the variety of their conditions, in the light of ancestors to the "redeemed of the Lord," we can see in some degree why the wicked live. In such an aspect of things, we can see how ages and nations of people the most abominable and corrupt, may sustain an intimate relation, though not a saving relation, to the atonement of Jesus Christ. We can here see how He is the "Saviour of all men," but "specially of those that believe."

It takes the whole of mankind to make up the final result of the divine purposes relative to the atonement. The righteous and the wicked sustain alike a relation to that great and wonderful work. The righteous sustain the relation of speciality and salvation, while all the finally wicked sustain the relationship of an agency, great, various, and wonderful, but totally undesigned by them, yet altogether essential to complete the designs of the atonement.

In the light of such an amazing set of facts, we can see how the wicked of all times and countries have stood in their lot. God holds in his hands the genius and learning of the world, the powers of the earth, and the wealth of mankind, and all these He turns whithersoever He will.

Since the above was written, in substance, what was then but mental vision and rhetorical expression, has since become the wonderful realities of our age. The mysteries of human thought and speech now travel along the bottom of the ocean, and pass the monsters of the deep on the way. The eastern and western continents are bound together by a strange cord, endowed, apparently, with more than human capacity and intelligence.

And if the iron horse has not yet darted across the dry sands toward India, he has turned his face toward the western sea, and scared the wandering Indian and his buffaloes from their haunts.

But if the silence of eastern deserts remains unbroken, the Suez canal, now nearly finished, is a work far more wonderful, and probably far more important, than iron rails joining the Mediterranean and the Ganges. This canal will cut two continents apart. Africa will no longer be a peninsula, but an island. The distance between Europe and India will be but a morning sail, to what it once was. The Cape of Good Hope will probably retire from the maps, or possibly move round to Eastern Africa. But that canal, just like the ocean, should be held by mankind, and not by a company of Frenchmen. Let them have all honor for their enterprise, and liberal pay for their work, but let the nations of the world own it.

Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, DECEMBER 26, 1867.

Rev. STUART ROBINSON, Editor.
Rev. GEO. O. BARNES, Cor. Editor.

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Typographical Ecclesiology. The Presbyterian's Argument for No-Churchism Constructed upon the Broad Foundation of a Comma.

The *Presbyterian* of Dec. 21st, has a column of learned argument, critical and historical, on the question whether the clauses in the Apostles' Creed "*The Holy Catholic Church; the Communion of Saints,*" should be thus separated by a semicolon or only by a comma. The substance of the argument is contained in the following extracts referring to a debate upon the subject in the Episcopal Convention:—

It may pass through the mind of some that this is a small question, and hardly worth the attention of an individual, much less of a grave body of divines. But this is dismissing the matter rather too easily. If a comma is used in the passage in the Creed, there is given us, to some extent, a definition of the term church. "The Holy Catholic Church, the communion of saints." If the semicolon is used, there is no definition of the church given, but another article of faith is proposed. The High-Churchman does not accept the distinction between the visible and invisible Church, and he sees this distinction lurking in the definition which makes the Church to consist of "the communion of saints," and therefore he solemnly argues in behalf of a semicolon. For this leaves the "Holy Catholic Church" undefined, and allows him to give it such a definition as pleases him, and thus leaves him at liberty to unchurch every one not in the line of the apostolic succession. The semicolon is very precious to him.

But that the comma is proper, and that the phrase, "the communion of saints," is explanatory of the phrase, "Holy Catholic Church," seems to have been unquestionably the judgment of the Reformers, and of those who since that day have most firmly kept the evangelical faith. The Church, therefore, is not a visible corporation, having outward and visible marks or badges, and separate from which there is no possibility of salvation; but it is the community of those who may be truly called "saints"—of those who are in living union with Christ by faith, and partake of the sanctifying influences of his Holy Spirit. These, wherever they are, in the Church of Christ, form the communion of saints.

We do not suppose that the importance of the punctuation of the Apostles' Creed ever presented itself with much force to the minds of those who, like Presbyterians, use the Apostles' Creed but little, as the chief symbol of their faith. We think we have seen an edition of our Confession of Faith, containing the Creed, in which the semicolon was used in the part we are considering. In the Creed, as printed in the Hymnal, we notice that a dash is substituted for the comma. The meaning, we suppose, is the same as it would have been, if the comma had been used. But the dash, as a grammatical point, is so uncertain in its applications and uses, that we think its use in this sentence of the Creed, indicates a state of doubt in the reader of the proof, as to what the correct punctuation of the sentence is. It is certainly of sufficient importance to be accurately determined, and then made permanent.

The relation of such a discussion and the bearing of this view of the idea and nature of the Church on the recent sudden rise of Broad-Churchism, or rather *No-Churchism*, among Northern Presbyterians, is very obvious. Without intending, however, to go into the general question here, we make simply a few suggestions by way of pricking this critical balloon for the escape of the learned gas, which gives it so formidable an appearance.

1. As to the twaddle about the High-Churchman's objection to the comma because the clause "the communion of saints" would then be the definition of the church instead of an additional article of faith, it is sufficient to say that the Council of Trent was probably as High-Church as the highest Churchman of our times; yet the Catechism of the Council of Trent appends the clause "the communion of saints"—just as the *Presbyterian* would have it—to the clause "the Holy Catholic Church," as constituting the ninth Article of the Creed. Nay, more; the Catechism of the Council of Trent, precisely as the *Presbyterian* insists, "that this clause is appended by way of definition (or explication) of that clause which precedes it concerning the one, holy, Catholic Church."—The precise language of the answer to the question—"in quo consistat sanctorum communio"—(in what consists the communion of saints?) is "In primis, igitur, fideles docendi sunt, hunc articulum illius, qui una sancta ecclesia Catholica antea positus est, veluti *explicationem* quandam. (Catechism, ad parochos pars I, caput x, quæstio xxii.

It is manifest therefore, that, though "the High Churchman, who does not accept the distinction between the visible and invisible Church, sees this distinction lurking in the definition of the Church as the Communion of Saints," yet the Council of Trent "couldn't see it." That singularly artless Council, with the *Presbyterian*, Dr. Hodge, and the recent Pan-Presbyterian council, "solemnly argued for (not) a semicolon," but a comma!

2. If the "judgment of the Reformers was unquestionably" in favor of the *Presbyterian's* theory, as was unquestionably the judgment of the Council of Trent, we cannot find it among the Presbyterian Reformers, or even among the great successors of the Reformers. Calvin indeed says "the clause excellently *expresses the character of the Church.*" But that he was far from understanding it as a *definition* of the Church, in whole or in part, is plain enough from the tenor of the passage in which he cites the clause, "The Communion of Saints." It is in Book 4th, chap. 1st, sec. 3d—his chapter on the article, "I believe in the Holy Catholic Church":

"This article of the creed, however, relates in some measure to the *external Church*, that every one of us may maintain a brotherly agreement with all the children of God, may pay *due deference to the authority of the Church*, and, in a word, may conduct himself as one of the flock. Therefore we add THE COMMUNION OF SAINTS, a clause which, *though generally omitted by the ancients*, ought not to be neglected, because it excellently expresses the character of the Church: as though it had been said that the saints are united in the fellowship of Christ on this condition, that whatever benefits God confers upon them, they should mutually communicate to each other."

It is manifest enough that Calvin did not understand the clause, "the communion of saints," to be a definition of the Church, but one of the characteristic fruits of the Church. Turretin's language is seemingly, indeed, a little more in accordance with the *Presbyterian's* theory, at first sight, but it will be found that he merely recites, as his seventh argument to prove that the Church consists only of the elect and called ones, that the Church is a "communion of saints." (Turretin, Vol. 3d, Locus xviii, Quæstio iii.) He expressly defines the Church in a threefold sense. First, in the chief sense, it is the company of *elect men*, whom God hath called out of the estate of sin into the state of grace. Second, in a less peculiar sense, the society of men called to the profession of faith by the preaching of the gospel, and to the observance of the same ordinances. Third, it is the assembly of the rulers and pastors of the Church, who by legitimate call," &c., &c.

It will hardly be claimed, therefore, that Turretin accepts the clause—the communion of saints—as the definition of the Church.

3. But the most preposterous aspect of the matter is to find a journal calling itself "*The Presbyterian*" affirming that the "Holy Catholic Church" and "the Communion of Saints" are synonymous clauses in apposition in the Creed, in face of the fact that the Confession of Faith *exhibits the two things in two distinct chapters, as two distinct articles of faith!* In chapter 25th, it elaborately defines and describes the "Holy Catholic Church"—first, as the invisible, and next as the visible Catholic Church, "unto which *Christ hath given the ministry, oracles, and ordinances* of God for the gathering and perfecting the saints." And then in chapter 26th, with equally elaborate care, it defines and enforces the doctrine of the "communion of saints" as "obliging Christians to the performance of such duties, public and private, as conduce to their mutual good." Surely, the *Presbyterian* has "comma on the brain," since, as he tells us in his article, "he heard Mr. F. R. Brunot, one of the lay members of the Episcopal delegation to the Presbyterian Union Convention, in the short speech which he made, criticize this method of reciting the Apostles' Creed, which makes 'the Holy Catholic Church' and 'the Communion of Saints' two distinct articles."

Is this a specimen of the "historic sense" in which we are to take the Confession of Faith? Even to merge two of its chapters and articles of faith into one? But what is even more monstrous is the *Presbyterian's* declaration: "The Church is *not* a visible corporation, having outward or visible marks or badges, and separate from which there is no possibility of salvation." For this is directly in face of the Confession of Faith, chap. 25th. "The visible Church consists of those which *profess the true religion* together with their children, * * and is the house and family of God, *out of which there is no ordinary possibility of salvation.* And unto this catholic visible Church Christ has given ministers," &c. This, we presume, is another specimen of the "historic sense" in which Pan-Presbyterian Broad Churchism is to accept the Confession.

4. We care not, after this, to enter into the nice, critical, typographical, and literary question concerning comma *versus* semicolon, and dash *versus* both in the Hymnal. The *Presbyterian* "*thinks* he has seen an edition of one Confession of Faith in which the semicolon is used." He is not certain that he has. Nor do we feel certain that he has either; but this doubt of ours arises from a grave suspicion—from the specimens first cited of his knowledge of the Confession—that he has never seen much of any Confession of Faith at all. We, on the other hand, are sure we have seen not one but many editions of the creed "in which the semicolon was used." *And we never have seen any other!!* We have just examined the Apostles' Creed as printed in two different editions of the Confession of Faith, and in two old editions of the British Prayer Book, and find all four confirming our position that all authorised editions of both have the semicolon, and not the comma.

As to the Hymnal's "middle ground" trick of the *dash*, our opinion is that this is out of deference to Princeton. For the first intimation we ever got that anybody defined the Church to be simply "the communion of saints" we got from the opening sentence of one of the articles in the *Repertory* on "The Church," some ten years ago. We were greatly amazed at Princeton then that it should thus treat with contempt the distinction made by our Confession in the 25th and 26th chapters. But the amazement then prepared us to hear, with less amazement now that Princeton is ready to accept the no-Church or Broad Church platform.

Charles Dickens and his School of Anti-Slavery Philanthropists in Britain.

In the Globe Edition of Dickens' Works, issued by Hurd & Houghton, as noticed in another column, we find his "Notes of American travel"—first published twenty-five years ago—prefaced with the remark: "My readers can examine for themselves whether there has been anything in the public career of that country since, at home or abroad, which suggests that these influences and tendencies really did exist." This remark must relate chiefly to the 17th chapter of his Notes, wherein, though he had seen nothing of slavery beyond a few days spent in Baltimore, Washington, Richmond, and St. Louis—he was pleased to gather up, second-hand, from some lying Abolition journals a terrible list of "runaway" advertisements, with their descriptions of cropped ears, lost fingers, collar-chafed necks, scarred backs, &c., &c. To which were added extracts from newspapers of the slavery regions of bloody rencontres, murders, &c., as illustrations of the barbarous spirit of American slavery. He of course might have gathered "notes" just as horrible from the police courts of Boston, or the Tombs in New York, and presented them to the gullible British public as pictures of New York and Boston society.

Being now as one of his readers challenged to examine his statement of the "influences and tendencies" of the American slavery of 1842, we feel free to make a few suggestions.

In the first place, nothing is more obvious to any intelligent American, than that "the influences and tendencies" which brought about the overthrow of the American Constitution, as it existed in 1842, was not the barbarous spirit of the Southern slavery institutions, but the restless Jacobin spirit of the anti-Christian philanthropism with which Mr. Dickens and his school of Rationalistic philanthropisms in Britain infected their asses and dupes in New England. Mr. Dickens makes it manifest in his "Notes" that he is an apostle of the British Unitarian or skeptical school of philanthropy from which the Channings, Parkers, Sumners, and others of New England, caught their inspiration. The only clergyman he recognizes the existence of in the United States, so far as we remember, except Mr. Taylor, Seamen's Chaplain, is Dr. Channing. And the spirit even of his best writings, while affecting to be in the interest of philanthropy, is yet the *sans* Gospel style of philanthropy. To him the condition of the theaters in the several American cities is a fairer test of the culture and civilization of the people, than the condition of the Churches. Now it is well known that it was the combination of the infidel philanthropisms of the Greeley and Channing schools with the evangelical philanthropism of the North, which formed the ethico political party known as the Black Republican party, subsequent to 1854. And the "influences and tendencies" of this combination have been to overthrow the political constitution of the country, and at the same time to permeate the evangelical Protestantism of the North with the spirit and reasonings of the infidel pseudo philanthropism, or negrophilism, which we take to be the most treacherous and hypocritical philanthropism which ever afflicted the Church of God.

For, in the second place, the utter hypocrisy of this philanthropism, as represented by Mr. Charles Dickens and his British coadjutors, from whom it was imported into New England, is rendered palpable from the fact, that while Mr. Dickens and his coadjutors, from 1842 to 1854, were affecting to shudder over the horrors of American slavery, with its four millions of uneducated and brutalized Africans held in this condition by laws recognizing the right of one man to another man's labor, there were, all the while, in England and Wales *eight* millions of nominally free-born Britons, held in equal brutality and ignorance under land-laws which practically excluded them from a right to tread the earth or breathe the air, except as their masters willed.

At the time Mr. Dickens put his great fictions, founded on very little fact, in his notes of American travel, or shortly after, Joseph Kay, Esq., traveling Bachelor of the University of Cambridge, was gathering those horrible statistics of the social condition of the English people, to come before the world, not as the twaddle of a story telling tourist, but as the grave statistical reports of public bodies and public men in Britain.

Now, two wrongs do not make a right; but such horrors as Mr. Kay describes should at least have excited Mr. Dickens' sympathy, even though these creatures are nothing but white men. Now is it unfair to cite from Kay some facts in contrast with Dickens' fictitious notes by way of illustration of the British negrophilism? First, then, as against the four millions of ignorant slaves in America, over whose degradation Dickens goes into ecstacies of horror, we quote the following from Kay:—

"It has been calculated that there are in the present day (1848) in England and Wales *nearly eight million* persons, one out of every *eight* of the whole people, who cannot read and write." (Kay p. 522. Harper's Edition.)

Again, as an offset to the physical condition of the four million slaves in the slaveholding States, we cite the following facts from Mr. Kay:—

"More than two millions of people were kept from starving in England and Wales, in the year 1848, by relief doled out to them from public or from private sources." (Kay, p. 32). "And these were relieved, annually, from 1840 to 1848, by public guardians from 1,199,529 (in 1840) to 1,877,641 (in 1848) of paupers at an annual expense of $30,000,000 to $35,000,000. (Kay, tables pp. 30, 31 and 32.)

Again, we may cite, as against the brutalism charged by Mr. Dickens upon American slavery, the following pictures from Mr. Kay:—

The *average* condition of the poorer classes of the metropolis (and of all populous districts) is represented by the statistics of St. George's parish, where 705 families, containing a population of 1,950 persons, have only one bed each in which the whole family sleep together." (Kay, p. 104). And: "Miserable as the habitations of the poor of our towns are, *the cottages and cottage life of our peasants in the villages is still worse.* The accounts we receive from all parts of the country show that these miserable cottages are crowded to an extreme, and the crowding perpetually increasing. People of both sexes, and of all ages, married and unmarried—parents, mothers, sisters and strangers—sleep in the same rooms, often in the same beds. One gentleman tells us of six people of different sexes and ages, two of whom were man and wife, sleeping in the same bed, three with their heads at the top and three at the foot of the bed." (Kay, pp. 115–117.)

"It has been clearly ascertained that it is a common practice among the more degraded classes of poor in our towns to enter their infants in these burial clubs (which, for a small sum, agree to pay £3@£5 att the child's death for funeral expenses), and then to cause their death by starvation, ill-usage, or poison." (Kay, p. 82.) "This place, with its 61,000 people, maintains eleven burial clubs, with a membership in the aggregate of 52,000." (Kay, p. 91.) "Mary May, in 1846, was convicted of having murdered four of her children to get the premium; and in Manchester, a man and his wife, charged with the murder of their child, were found to have entered it in *ten* burial clubs, and had six other children, who lived only from nine to eighteen months respectively, for each one of which they had obtained £20." (Kay, p. 83.)

Once more, we may cite out of a hundred similar statements scattered over the pages of Mr. Kay's book, as against Mr. Dickens' charge of the indecency and licentiousness of American slavery, the following specimen:

"In the two counties of Norfolk and Suffolk (Eng.), there appears to be a perfect want of decency among the people. The immorality of the young women is literally horrible. In Wales, the morals of the poor are very indifferent. The youth of both sexes are very unchaste, and do not consider promiscuous intercourse any disgrace. While the sexes continue to herd together like beasts, it were idle to expect they can be restrained by religion and conscience. In fact, the guardians, who are almost all country farmers, are so familiarized with this iniquity (licentiousness), and have so long partaken in it, that they are wholly incapable of any right feeling on the subject. They absolutely encourage the practice. Thus the minds of our common people are become thoroughly depraved and brutalized." (Kay, pp. 168, 193, 211.)

These statements, which faintly represent the horrors of this picture of the slavery in England and Wales, which is maintained not indeed through the direct ownership of human labor, but not less rigorously by ownership of the land on which the laborer walks and the air which he breathes, are cited here not in the way of boasting over England, or in defence of slavery, but simply to expose the miserable hypocrisy of the British negrophilism, of which Mr. Dickens in his Notes on America, sets himself forth as a representative. For what respect can honest Christian men feel for this sentimental horror over "the influences and tendencies" of a system that is supposed to degrade and brutalize four millions of African savages, while the "influences and tendencies" that degrade and brutalize eight millions of Britons are so quietly acquiesced in?

In the third place, these illustrations of the insincerity of this philanthropy but confirm our impressions of the small value to humanity at large of the naturalistic philanthropism of the theater and the rostrum as against the philanthropy of the Church. Its tears, like the tears of the votaries of the theater, lie indeed shallow enough, and are profuse enough when shed as a luxury and self-indulgence; but have little effect in the way of prompting to active, practical beneficence. More and more are we impressed with the importance of that arrangement whereby Jesus left the poor as a legacy to His Church. "The poor have ye always with you." Nor is anything more fatal to the poor—as "the influences and tendencies" of Mr. Dickens and his friends in the welfare of the negro prove—than to exchange their position under the sheltering wing of the gospel Church for the protection of a Christless naturalism, a *sans*-gospel philanthropism, and an atheistic Jacobinism.

We have thought it worth while to devote this much space to Mr. Charles Dickens by way of putting on their guard our young people who are fascinated with his brilliant story-telling power, and who are likely to be infected with the present shoddy frenzy for the "Dickens readings"—against the subtle influence of the Christless philanthropism which permeates his stories, and is likely to be set out in all its attractions in his readings also.

Now and Then.—Litigation and Lane Seminary.

"In the second place, there never was any 'chafing' of the Old School over the loss of Lane Seminary, save, perhaps, the chafing of half a dozen men. On the contrary, the Assembly of 1843 peremptorily refused to entertain the question of a legal contest for Lane Seminary, though urged by representatives of the Kempers."

I find the above in your paper of Dec. 19th. The statement it makes, whilst being exactly true in the terms of it, is calculated to do injustice to the memory of men whom the Presbyterian Church *once* held in high esteem. It is also calculated to make the impression that the "peremptory refusal" of the Assembly in 1843, "to entertain the question of a legal contest for Lane Seminary," gave evidence of its superior wisdom and charity. Of this the actual facts afford, as I think, good reason to doubt. A brief statement of these facts may therefore be of advantage.

1. It is indeed true that there was no chafing of the Old School over the loss of Lane Seminary, if by this be meant that there was angry fretting over that loss. The body of Old School men overshadowed by Princeton and living under the cloud about Alleghany, had always thrown their influence against the West in their endeavors to secure the co operation of the General Assembly in founding and building up a Theological school. It was natural, therefore, that they should be averse to interposing to save, what they never desired to see brought into being. The suit in Pennsylvania had placed their *pets* out of danger; the Old School happening to be in possession, Princeton and Allegheny were safe, and "it was inexpedient," of course, to recover Lane Seminary from its perversion. The interests of the Old School men in the West was an easy price to pay for rendering more secure to their incumbents the Sees of Princeton and Allegheny.

But whilst it is true that there was not only no 'chafing," but much satisfaction with many Old School men, in the "loss" of Lane Seminary and a "peremptory" refusal to interpose a helping hand to save the Western Church from that loss, it is equally true that there was no little dissatisfaction felt and expressed by those whose interests had thus been abandoned by the Assembly of that Church for which they had labored so faithfully and sacrificed so much in the hour of her greatest peril. These men regarded the action of the Assembly of 1843 as a grave abandonment of a sacred trust, and the infliction of a grievous wrong upon the cause of truth and right. And some of them sadly, not angrily, took inauspicious augury in respect to the future of Old School Presbyterianism, from the spirit thus manifested by this General Assembly. It was regarded by some of the wisest and most far seeing of them, as indicative of a reactionary movement toward that *moderate middleism* which has so often been fatal to the Church. And this foreboding was to these men the more irresistible, in view of the fact that it was this same Assembly that by a vote of 138 to 9, struck so fatal a blow at the office of Ruling Elder, and virtually declared that ordination was an Episcopal and not a Presbyterial act. In this you will doubtless differ from the view taken by the men of whom I speak, as you do from their view respecting the duty of the Assembly to have lent their countenance and aid in recovering Lane Seminary from perversion. But I am simply rehearsing what I have good means of knowing to have been the views of those whose judgment had great weight in the days when Princeton was at a discount.

I am not able at this moment to state how many there were who united with the Kempers in memorializing the General Assembly on the subject "of a legal contest for Lane Seminary." But in this case, as has not seldom occurred before, the element of numbers is of no vital importance. Let it be, for the sake of the argument, that there was no fault found with the action of the Assembly, "save, perhaps, by half a dozen." This was about as many as could be found to protest against the peremptory orders of another Assembly, whose acts have become historical. But who were these "half dozen men" so little accounted of in the esteem of the *Presbyter* and others, who, like him, have grown great on the pabulum of effete Old Schoolism? They were the men who had borne the "heat and burden of the day" in the conflict with the emissaries of new theology and new measures. Men whose sleepless vigilance had seen the enemy coming and sounded the note of alarm, when the somnambulists of the Orient were still mumbling the old chant of moderateism—Peace, Peace! Men who had successfully won the fight, of which Princeton was reaping the fruits, despite the "aid and comfort" Princeton had all the while been giving to New Schoolism. Men whose previous labors prepared the way for the "Act and Testimony," and but for whose uncompromising perseverance the Church had probably never been brought to accept that testimony as her own. It is sufficient proof of what I say, to cite the name of that noble "Pioneer chieftan" Joshua L Wilson, whose "clarion voice" sounded the first clear note of warning, that was afterwards caught up and echoed by so many noble men, until the heart of true Presbyterians all over the land was aroused to united action to save the ark of our covenant. Dr. Wilson was at the head of that "half dozen men" who asked the Assembly of 1843 to take suitable steps to rescue from the hands of the Congregational radicals imported from New England, one of the most valuable and sacred trusts ever confided to a Christian Church. In his judgment it was the duty of the General Assembly to have acted with promptness and energy in using all lawful means to secure that property "*according to the intent of those who gave it* for pious uses." The refusal of the Assembly to do this was regarded by him and more than "half a dozen" of those best situated to form a correct opinion, as a setting at naught the vital interests of Presbyterianism in the valley of the West, and an utter disregarding of the most imperative claims of fidelity, gratitude, and justice. Surely, if the grief of these men over this great wrong had overleaped the bounds of common patience, and even manifested itself in bitter complaints at those who did the wrong, could it have been thought strange or unworthy of them? They had founded Lane Seminary, and endowed it with a princely generosity, to be a fountain from which should go forth throughout the broad Western prairies, the fertilizing streams of a sanctified literature and an ennobling theology. It had been stolen from them by the "cunning craftiness" of men whose intellects and education equally rendered them incapable of comprehending the divine logic of Presbyterian theology, or of appreciating the divine freedom of Presbyterian government; and whose moral instincts could only conceive of honor and truth and honesty as fanciful names to express the idea of "something that will pay." When these straightforward veterans of that ten-years' war, grander than Trojan, saw, as they thought, their toils about to be repaid, in some small measure, by the rescue of this stronghold from such a foe, how must they have felt to find their hands held back by the very power in whose defence they had been so long struggling? With such cause for chafing, who will blame them? For my part, I cannot.

I will ask space in another number of your paper to complete what I designed to say on this subject.

HISTORICUS.

Anti-Ritualism.—Protest.

We publish the subjoined, not as a significant premonition of any reformatory movement in the Episcopal Church, but solely as an item of current ecclesiastical news. Such brave manifestoes afford us no pleasure. On the contrary, they give us deep pain, not that we have any sympathy for the awful apostasy, which has overspread the Church of Cranmer, Latimer, and Ridley, and against which this paper is a protest. But while we deplore this apostasy, and declare the divine woes and curses the Lord has denounced against these modern Ritualistic Pharisees and Scribes, we tremble still more for those whose better spiritual discernment detects the apostasy and yet shields, companies and fraternizes, with the apostate. Our Lord said to certain men: (John ix: 41): "If ye were blind, ye should have no sin, but now ye say, 'We see;' therefore your sin remaineth." So we say now to these signers of the accompanying protest—"*If ye were blind like these Ritualists*—stone blind to the truth of God, ye should have no sin." But now ye say, "*We see*, that this is all falsehood; we see (you say) that this Ritualistic movement brought our beloved Church into conformity with the Church of Rome; transformed its ministry into a priesthood; baptism, into a magical rite; the Lord's Supper, into the Sacrifice of the Mass; is fatal to the performance of the great mission of our Church; dangerous to souls; dishonorable to Christ." These are your own words. "*Therefore your sin remaineth.*" Why, if you think all this of hundreds in your Church, do you affiliate and company with them? The nearer a man comes to the truth without acting as it demands, the worse for him. You march up to the front of the enemy, and instead of attacking, you run away, crying alarm! alarm! You say you protest "under a full sense of your responsibility," and yet, by continuing where you are, you repudiate in act the responsibility which in word you publicly avow. If you thought no ill of the apostasy you openly condemn, you would only stand or fall with them. But now, while you (in a grand pronunciamento) declare that they are unclean, you refuse to obey God's command,—"Come out from amongst them and touch not the unclean thing." You volunteer to proclaim, that they "preach another Gospel," and, therefore, stigmatize them in the Apostle's language, as "*accursed*", (Gal. i: 8). Why, then, do ye insist on remaining with them, and thus become "partakers of their sins, and receivers of their plagues"? (Rev. xviii: 4.) You brand them, "before all Israel and the sun" as false teachers, who "bring not the doctrine of Christ." (See John's 2d General Epistle.) How dare ye then receive them into your houses? How dare you meet with them in your general conventions, your diocesan gatherings, your convocations, your Church committees, your vestries, thus recognizing them as, equally with you, Christ's ambassadors, and bidding them God-speed? Have "evil communications" with these Pharisees infected you with these corruptions, and infused into you their "leaven"? "Take heed of their leaven," cries the Lord. Hold your present position, stay "in the Church," fight the enemy on his own chosen ground, your future defeat is as sure as your present disgrace. Ye are now already the witnesses of your own hypocrisy. We have God's authority for saying "It had been better for you not to have known the way of righteousness, than, after knowing it, to turn from it." "I would thou wert *cold* or *hot*. Because thou art neither cold nor hot, I will spue thee out of my mouth."

DECLARATION OF CERTAIN CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH.

The subscribers to the following declaration, deeply moved by what they believe to be the present dangers of our beloved church, in the open and secret tendencies which exist in it to conformity with the church of Rome, and humbly trusting in the guidance and blessing of the Holy Spirit, would make this statement of their views and feelings, for the purpose of mutual encouragement and support. The essential principle of these tendencies is an entire subversion of the Protestant and Evangelical character of our Reformed Church. It transforms the ministry of the Gospel into a priesthood; baptism into a magical rite; and the Lord's Supper into the Sacrifice of the mass; evangelical liberty into bondage to manifold observances and ceremonies; and the One Church of Christ, "the blessed company of all faithful people," into the body of those who recognize and conform to a mere sarcedotal system. These tendencies, already far advanced in England and this country, are mutually aided by a subtler and less clearly pronounced sacerdotalism, which finds expression among us in an exclusive view of the Episcopal Church; in unscriptural conceptions of the sacraments; in superstitious ideas of the power of the ministry; and in a legal rather than evangelical view of the Christian life. The influence of these tendencies we believe to be eminently injurious to our church, by the unreasonable prejudice which they excite; fatal to the performance of the great mission of our church in this land, by their contrariety to true liberty and the true progress of the age; dangerous to souls by their hiding of the free grace of the Gospel; and dishonorable to Christ by substitution of human mediatorship in the place of the "one Mediator, Christ Jesus." Under a deep sense of responsibility we ask ourselves what, in this crisis, it is our duty to do?

In the first place, we feel compelled to affirm that in many of the pulpits of our church another Gospel is preached which is not the Gospel of Christ. The church needs to be awakened to its peril. A paramount duty is imposed upon our clergy and our missionary organizations to see that, so for as they are able, the pure Word of God shall be preached everywhere in our land. We cannot yield this liberty and obligation to any claim of territorial jurisdiction, and we hereby express our sympathy with the resistance which is made, in this respect, to the attempted enforcement of false constructions of canonical law. We believe also that the present crisis of Protestantism demands a higher degree of sympathy and co operation among the various Evangelical bodies into which are divided. An exclusive position, in this respect, we hold to be injurious to our own church, and inconsistent with our history and standards, as well as with the spirit of the Gospel. In the case of those "chosen and called" to the work of the ministry by those "who have public authority given unto them in the congregation," and manifestly blessed in their labors by the Holy Ghost, we believe that we connot withhold our recognition of the validity of their ministry, without imperiling the interests of Evangelical religion, "despising the brethren," and doing "despite unto the Spirit of Grace," In this matter, also, we express our earnest sympathy with the resistance which is made to those false interpretations of canonical law by which this recognition and fellowship would be restrained. This statement of our views is made under a full sense of any responsibility which it may involve. The love, the devotion which we bear to our church, and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden upon the consciences of others, as we are unwilling to submit to any imposed upon our own, we claim only that in the church of our dearest affection it is our inalienable privilege to be true, in these respects, to our sense of duty to God.

Signed by the
Rev. RICHARD NEWTON D D.,
" JOHN COTTON SMITH, D. D,
" JOHN STONE, D D,
" C. M. BUTLER, D. D.,
" STEPHEN H. TYNG, D. D.,
" L. W. BANCROFT, D. D.
" H. DYER, D. D.,
" E H. CANFIELD, D. D.
" SAMUEL CUTLER,
" CHARLES W. QUICK,
" STEPHEN H. TYNG, JR,

And many others, whose names will hereafter be published.

A member of the church at Mayslick, Ky., in a letter on business Dec. 17th adds the following postcript.

"Our Pastor Rev. J. M. Evans assisted by Rev. H. M Scudder and Rev. J. E. Spillman, concluded this day week quite an interesting meeting resulting in twelve additions to the Church. Much interest manifested. Our Church is united upon the action of Synod."

EDITORIAL CHANGE.—The North Carolina *Presbyterian* has recently changed editors and proprietors. B. Fuller, Esq, retires and Rev. J. M. Sherwood assumes control, and to this end gives up an important pastoral charge. From Mr. Sherwood's previous editorial experience we have no doubt but that he will make an interesting paper. We wish him success in his work.

Free Christian Commonwealth

Notices of Books.

ON BOTH SIDES OF THE SEA. *A Story of the Commonwealth and the Restoration.* A Sequel to the Draytons and the Davenants. By the author of "Chronicles of the Schonberg-Cotta Family." New York: M. W. Dodd, 1867. (With sanction of the Author.)

Much as we were interested in the life-pictures of the men and women whose peculiar views came into collision in the great British Revolution, as portrayed in the "Draytons and the Davenants," we confess that, from the sympathy evinced by the author for the "uncovenanted Puritanism" of England, we anticipated less pleasure in the reading of this sequel, which must needs bring out still more strongly the conflict between the uncovenanted and the covenanted Puritans. Nor indeed did we deem it possible to reproduce the every day life scenes of that later era of distracted and divided Protestantism in a manner so attractive as those of the earlier era of the united Protestantism under the lead of Luther.

But the speculative presumptions in this case are greatly at fault. For no volume of this remarkable series do we feel more obliged, first to the Author for writing it, and then to Mr. Dodd and Messrs. Davidson & Robinson, for directing our attention to it. Whatever may be the Author's sympathies in the great conflict of religious opinions at the era of the Commonwealth, no one can question that each several portrait in this noble gallery is true to the life. By an adroit arrangement of diaries of parties on every side of the many sided question, this volume becomes an admirable cyclopædia of all the parties, ecclesiastical and political, into which Britain was divided in 1648-50.—The covenanted Puritan, through Aunt Dorothy, presents his view; the uncovenanted Puritan of the higher order, through Roger, presents his; the Quaker, through Annis, his view; the proud old Cavalier, his view, through Mr. Davenant; the Fifth Monarchy, his view, through Job Forster, and so on through all the phases of opinion. While, meantime, Dr. Owen speaks in person, and John Howe, and Baxter, and Jeremy Taylor, each exhibits his own photograph of himself. So that in the way of refreshing one's memory and recalling history studied long since, and at the same time refreshing one's self as with the cool sherbet and confections and fruits after the solid dinner, this volume answers an admirable purpose.

The book has a special interest in reference to the present revolutionary times. It constantly reminds one how history is ever repeating itself; and how ineradicable are the tendencies of certain forms of religious and political opinion, no matter under what different circumstances such religious and political theories may develop themselves. To us the chief moral of this volume seems to be the utter impracticability and impossibility of a permanent social structure under the "uncovenanted Puritan" theory of the individualism of man, religious and political.

But we cannot go into this question here. What has particularly interested us in reading this book, beside the life-likenesses of the combatant parties, are the flashes of dramatic genius that scintillate as in play along the way of the story. Thus, who that, after passing the meridian of life, has visited the country of his childhood, will not recognize this picture as the work of genius. It is the language of a noble old French lady, looking upon the daughter of the bosom friend of her girlhood: "Pardon me, my child, that I spoke as if I was speaking to a picture. When we see the children of those we loved in early years, we see our youth in their faces. To me thou art not only Mademoiselle Lettice. *Thou art a whole lost world of love and delight.*" (p. 90)

MEDITATIONS AND CONTEMPLATIONS: By James Hervey, A. M. New York. Carter & Bros. 1868.

The oldest among our old fashioned Christian people, will learn with no little pleasure that "Hervey's Meditations" have once more made their appearance among the issues of the great publishing houses of New York. Not now, as of yore, clad in the homely but enduring sheep or calf, but in fancy colors of all sorts; a really fashionable dress. And if they are at first prepossessed a little unfavorably at the irreverent flashiness of garb, their prepossessions must certainly vanish as they find the grave meditations of the holy man expressed in beautiful type on beautiful white paper. It is the same old "Hervey's Meditations," with the same smooth, plain Hexameter "Addresses to the Author" by way of prelude. It will be well for younger Christians of more modernized views if they carefully read and reflect upon these utterances of the holy man, which so inspired and comforted their grandfathers and grandmothers.

ANTHROPOS. By the Rev. W. P. Breed, D. D. Philadelphia: Presbyterian Board of Publication.

This pretty little book of 120 pages, has somewhat puzzled us. Being from the Board of Publication, and by a Presbyterian Doctor of Divinity, we take it for granted it was intended to illustrate, confirm, expound or defend, some great truth of the Gospel Theology, or of Gospel Anthropology. The 13th to 16th chapters have a bearing that way, and the book is full of sprightly sayings, strung together as the little girls now-a-days manufacture their treasure strings of glass baubles, gathered from all quarters; but it does not strike us that this is the style of Gospel argument that will effect much in the way either of calling sinners or comforting saints. This fancy style of religious writing, even when executed by Guthrie and Hamilton, never struck our fancy. Dr. Breed's book is an exaggeration of the thing beyond our patience, and in our judgment this is not the sort of religious reading which the Board was created to circulate.

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK. By Rev. Octavius Winslow, D. D. New York. Robert Carter & Bros., 1868. Pp. 411, 12mo.

This volume, in ten chapters, on the pre-existent glory—the glory as in the revelation of the Father; the Typical and Prophetic glory; the glory in his Humiliation, Resurrection, and Ascension; the glory of the Redeemer in "His people," and as glorified by the Holy Spirit; and the glory of the Redeemer in His second coming—presents in an experimental and practical light, a view of the personal and official glory of Christ. The spirit of the book is most excellent, and its views, so far as we have read it, orthodox. The evangelical Christian public are under great obligation to the Carters for their enterprise in giving circulation to such books. We shall regard the increase of a taste for such reading, as among the best evidences of a revival of true religion in these degenerate times.

BIBLE HOURS. Being Leaves from the Note Book of the late Mary B. M. Duncan of Crichton Manse. New York: Robert Carter and Bros. 1868.

This little volume is a record of occasional manifestations of God's word to his suffering child. The Scriptures often speak of the works of holy women, sometimes of their words (as in the case of Anna and Priscilla) never of their *writings*. But, what ever illustrates the word of God and leads us to explore precious veins of Gospel ore is valuable. And this merit has this humble book.

THE DUCHESS OF GORDON. By Rev. A. M. Stuart. New York: Robert Carter & Bros. 1868.

This biography, like that of the Countess of Huntingdon, is a valuable testimony to the efficacy of God's grace in making earthly honor and high station and noble birth subservient to His glory. As a record of a sweet and savoury work of the Spirit, it is well worth publishing. One passage from her correspondence, which lets us into the secret of her faithful life, seems worthy of notice in this day: "We must, indeed, in these times most earnestly pray to be kept by His mighty power, that we may discern truth from error, devotion from enthusiasm, and caution from coldness; for oh, how cold, how dead are some; how *ready* to be cautious, instead of being truly so through the spirit of love and of power and of a sound mind, and the wisdom which is from above, promised to those who ask it!"

WORKS OF CHARLES DICKENS. (Globe Edition.) Christmas Stories, Pictures from Italy, and American Notes.—Four volumes in one. New York: Hurd & Houghton, 459 Broome street, 1867.

Through Messrs. Davidson & Robinson we have received from Messrs. Hurd & Houghton this very beautiful and very cheap volume. Here is a book of 1,200 pages, gotten up with great neatness, and even elegance, for $1 50. Indeed, from all that we have seen and heard of them, we are disposed to regard Hurd & Houghton—a comparatively young house—as in every respect already the equal of the best publishing houses in New York.

The ruling sensation at the East just now, seems to be Charles Dickens and his readings. This *Globe* Edition seems to be but one of half a dozen rival editions gotten out by the publishers to take advantage of the revival of interest in the Author by his presence in this country. The two Christmas Stories of this volume are also appropriate to the season, and we doubt not will furnish the usual amusement to the readers of Dickens. We are only sorry that the two fictitious Christmas Stories should be weighted down in this volume with the still more fictitious volume of "Notes of American Travel." For whatever interest may attach to the *true* fiction of such authors as Marryatt and Dickens, is sadly impaired by their *lying* fictions in their unfortunate attempts occasionally to tell the plain truth about every-day matters of fact. Of the many shabby and worthless books written by Englishmen about America, we know of none quite so shabby and worthless as those of Marryatt and Dickens. Of Mr. Dickens' chapter on slavery we may probably think it worth while to speak in another column.

Are We In Earnest?

A little while ago a clergyman said to a young man who had never thought of his soul:

"My dear young friend, I think you are going to lose your soul! You are putting of the day of salvation—neglecting all these solemn matters; going on heedlessly, I fear, to the day of your death."

The young man looked up with surprise and said:

"I don't think so! And you must really pardon me, but I have my doubts whether you really think so, or your church thinks so."

The minister was astonished. He never suspected the young man of skepticism.

"How so?" he asked.

"Why, my mother belongs to your Church. Don't they all think as you do?"

"Yes, they do."

"Well, then, don't my mother love me? And do you think she would never have told me, if she thought I was going straight to perdition? And there's my sister; don't she believe as you do?"

"Yes."

"Now, then, I know my sister loves me. I know she would throw her arms around my neck, and tell me, 'Don't! don't! don't!' if she thought I was going to perdition!"—Rev. J. W. Smith.

FAITH and zeal are the soul's two wings whereby it is made to resemble the angels, who are armed with wings, and called a flame of fire. As sails to the ship, and wind to the sails, so is zeal to righteousness.

For the Free Christian Commonwealth.

The Story of the Christ-Child.

"The streets are all deserted now;
The life is all within;
And I alone do wander here—
I have nor kith nor kin."

And the little child sobbed bitterly
As he looked through windows bright,
And saw the merry Christmas trees
Flash in the cheerful light.

"In all these bright and happy homes
There is no home for me;
Each child, to-night, has joy and light
Around its Christmas Tree."

Each mother has her own loved flock
Around the glowing hearth,
His pleading voice breaks not upon
Their love and warmth and mirth.

Up in the darkling night he looks,
His little hands afold—
"Oh, dear and holy Christ," he sobbed,
"I'm hungry and I'm cold."

A little while, and then the street
Was gloriously alight;
And now there came a white-robed child,
With rippling ringlets bright.

Then with a voice of melody,
Unto the weary one,
The White Child said, "I am the Christ,
God's own and only Son.

"And evermore on Christmas Eve
I am a child again;
To smile upon the friendless ones,
And take away their pain."

Then suddenly there rose above
A bright and glorious Tree,
Hung with sweet stars, while angels sung
The softest melody.

They reached their white arms to the boy,
And wiped his tears away;
Then drew him up among the stars,
Into the Eternal Day.

G. C. C.

Jesus, Help!

Oh, help me o'er this river,
Thou who hast crossed before;
Oh, help, or I shall never
Reach the further shore.

Its waters swell and eddy;
I fall, I sink, I'm lost:
Oh, keep my footsteps steady,
Till I have safely crossed.

Stretch out Thy hand to save me,
As Thou hast often done;
For if *Thou* wilt not have me,
Then I am wholly gone.

If *Thou*, dear Lord, wilt have me,
If *Thou* wilt help my need;
Ah, this will save, will save me,
And I am saved indeed.

A word from *Thee* will do it,
One word, one word, no more;
I shall be carried through it
And landed on the shore.

Oh, help me through this trial,
Thou tried and tempted One;
I cannot take denial;—
Thou *must*, or I am gone.

'Tis *Thou*—Thou, Saviour, only,
That can suffice for me;
For I am tried and lonely—
I have no friend but Thee.

Hymns of Faith and Hope.

For the Children.

"Out of the mouth of babes and sucklings thou hast perfected praise."

"Does you love God?"

The question came from a sweet pair of lips. Opposite sat a young gentleman of striking exterior. He and the child were travelling in a stage coach. The latter sat on her mother's knee. Her little face, beautiful beyond description, looked out from a flame of delicate lacework. For four hours the coach had been toiling on over an unequal road; and the child had been very winning in her little ways — lisping songs; lifting her bright blue eyes to her mother's face; then falling back, in a little old fashioned, contented way, into her mothers arms saying, by the mute action, "I am happy here."

For more than an hour the dear babe, scarce yet entering the rosy threshold of her fifth year, had been answering the smiles of the young man, who had been pleased with her beauty. He had nodded his head to her little tunes; he had offered her his pearl handled penknife to play with; and, at last, his heart went over to her at every glance. The mild blue eyes, full of the innocence of a holy love and a tru ting faith, made his pulses leap with a purer joy; and as the coach rattled on, he began to wish the end of the journey not so very near.

The child had been sitting for the last fifteen minutes regarding the young man with a glance that seemed almost solemn; neither smiling at his caresses nor at the dear face that bent above her.

A thoughtfulness seemed to spread over the young brow that had never yet been shadowed by care; and as the coach stopped at the inn door, and the passengers moved uneasily preparatory to leaving, she bent towards the young man, and lisped, in her childish voice, these words: "Does you love God?"

He did not understand her at first, in the confusion, and bent over nearer; and the voice asked again, clearly, almost eagerly, "Does you love God?" The thoughtful, inquiring eyes, meantime, beaming into his own.

The young man drew back hastily, blushing up to the very roots of his hair. He looked in a sort of confused, abrupt way at the child, who, frightened at his manner, had hidden her face in her mother's bosom; turned to the coach door; gave another look back, as if he longed to see her face; and then he left the coach.

He hurried to his hotel; but the little voice went with him. There seemed an echo in his heart, constantly repeating the question of the child, "Does you love God?"

Several gay young men met him at his hotel. They appeared to have been waiting for him, and welcomed him with mirth that was almost boisterous. They had prepared an elegant supper; and, after he had been to his room, escorted him to the table. The full gleam of the gas fell upon the glittering furniture; red wines threw shadows of a lustrous crimson hue athwart the snowy linen. There were mirth, wit, faces lighted with pleasure—everything to charm the eye and please the palate; but the young man was conscious of a void never experienced before. His heart ached to see the child again; and ever and anon he seemed to hear her words, "Does you love God?"

His name was Gilbert. Only twenty-three years of age, he was a good scholar, and esteemed by his friends a genius. Already he had made his mark as a writer; but he had never thought, as he thought to night, on the solemn import of that simple question, "Does you love God?"

It came to him when he held the red wine to his lips; it was heard among the clatter of the billiard-balls, and the shouts of merry laughter that filled the wide room everywhere. Whichever way he turned, he saw the earnest glance of the blue eyed child, heard the low voice singing, the low voice laughing, the low voice asking thrillingly, "Does you love God?"

It followed him to his bedside. He had tried to drown it in wine, in song, in careless levity. He strove to sleep it away, but heard it in his dreams.

The next night he met a fashionable friend. He was to take her to some place of pleasure. She was very beautiful in dazzling robing. The gleam of pearls and the lustres of silk and lace vied with each other to enchance her loveliness; but even as she came sailing into the room with smiles upon her young red lips and a welcome in her words, there came, too floating noiselessly at her side, the presence of that angel-child. The better feelings her innocent presence had awakened were yet warm; and, before he knew it the young man said, quickly and earnestly, "Does you love God?"

"What do you mean?" exclaimed the young girl, with a start of surprise.

"I was thinking, as you came in, of a lovely child I saw yesterday," he replied. "As I was in the act of leaving the coach, she suddenly looked up, and asked me that question."

"And what, pray, put it into the child's head? What did you answer?"

"I am ashamed to say, I was not prepared with an answer," replied the young man, casting down his eyes.

That night pleasure had no gratification for him. His feet trod languidly the mazes of the dance: his smiles were forced; and more [illegible] once, it was said of him, "He does [illegible] them himself."

No; he was no[illegible] the gay, thoughtless self of form[illegible]s. There was a still pool lying [illegible] bosom, the waters of which had n[illegible]ore been disturbed. Now a litt[illegible] had dropped a pebble in and th[illegible]ation was to go on through eternity.

* * * * *

Dust-soiled a[illegible] travel-weary, a thoughtful man walked through the principal street of a large western city. As he walked on, apparantly absorbed in his own meditations, his eye accidentally encountered a face looking down from the window of a handsome house. His whole countenance suddenly altered. He paused an instant, looked eagerly at the window, and in another moment his hand was on the bell handle. He was ushered into the very room where sat the lady of the house.

"You will pardon my intrusion," he said, "but I could not pass by, after seeing you accidentally at the window. I have never forgotten you nor your little girl, who, five years ago, in a stage coach, put to me the artless question, 'Does you love God?' Do you remember?"

"I think I do," said the lady smilingly, "from the circumstance that you seemed so much startled and confused! but my dear child asked almost every person with whom we met that or similar questions."

"Her innocent face is engraven on my heart," said the young man with much emotion. "Never, since that day, have I been tempted to do that which my conscience would not sanction, but the earnest, serious gaze with which she regarded me before she asked me that question, has come to my mind. Would she remember me, do you think? Absurd thought! of course she would not. But I should remember her anywhere, under any circumstances. Can I not see her, madam? Is she [illegible]ome with you? I long to take her [illegible]y arms, and hear once more the [illegible] that God has used to draw my hea[illegible] Him."

Strange that, [illegible] eagerness, he did not notice the p[illegible] cheek, the quiver of the mother's [illegible]he sudden placing of her hands aga[illegible]er heart! Strange also that he did n[illegible]mark the absence of pattering feet; of little gentle indications that a child's fingers had been busy in the room about him.

Suddenly as he ceased speaking, there came over him a startling consciousness. He saw the tear stained cheek turned toward the window; he noticed the garments of sombre hue; *he heard the silence* reigning within.

"Madam—is—the—child——?"

"She is in heaven," came low and brokenly from the trembling lips.

The young man sank back on his seat, agitated, dumb—sorrowful that he had so rudely torn open the still bleeding wound in that womanly breast.

"This is sad tidings," he said, after a long pause, and his voice was troubled. "Dear little angel! she, is then, speaking to me from the grave."

The mother arose, and beckoned him to follow her. Into a little hallowed chamber she went, where, in a case, were the books the child loved, her Bible, her beautiful rewards, her childish toys.

"There," said the mother, now quite broken down, and sobbing as she spoke, "There is all that is left on earth of precious Nettie."

"No, madam; that is not all that is left; I am a monument of God's mercy, made so through her holy influence. Before she asked me that question on that eventful day, my mind was a chaos of doubts, of bewildering and conflicting errors. I had dared to question the existence of an Almighty Creator. I had defyingly thrown my taunts at Him, who in great forbearance, has forgiven me. My influence for evil was unlimited, because men looked up to me, and chose me for their leader. I was going the downward path, groping blindly in a labyrinth of error, and dragging others with me. Madam, by this time I might have been a debauchee, a libertine, a God-defying wretch, but for her unlooked for question, 'Does you love God?'

"O that voice! that look! that almost infinite sorrow! that divine pity, that, through her, glanced into my soul! Madam, these tears bear witness that your child left more than precious dust and perishing toys."

Utterly broken down, the strong man wept like a child. All he said was true; for he held the hearts of men in his hands. In genius he was one of the strong ones of the earth; and all that powerful mind was engaged in spreading the tidings of man's salvation through Jesus Christ.

Oh! little children do a mighty work.

Reader, in the sweet accents of that babe of heaven, is there not a voice in your heart asking, "Does you love God?"

ONLY ONE BRICK UPON ANOTHER.—A boy watched a large building, as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "you seem taken with the bricklayers. Do you think of learning the trade?"

"No, sir; I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works. All your learning is one lesson added to another. If a man could walk all round the world, it would be by putting one foot before another. Your whole life will be made up of one moment upon another. Drops added to drops make the ocean. Learn from this not to despise little things. Be not discouraged by great labors. They become easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building went up only by putting one brick upon another.

JUST PUBLISHED
BY
DAVIDSON & ROBINSON,
NO. 72 FOURTH STREET,
ROBINSON'S
Discourses of Redemption.
Second American Edition; pp. 500; octavo. Price $3.

THE importance of this volume as a contribution to religious literature, and its value to students and to non-professional readers, may be estimated from the following expressions of opinion by critics and journalists of various ecclesiastical parties and denominations. They are selected out of many, as representative of different parties and sections:

[*From the American Presbyterian and Theological Review, New York (New School Quarterly), October*, 1866.]

"This volume embodies the results of real scholarship and patient labor. The author has given no little time and attention to this form of Bible teaching, and has succeeded in it in a remarkable degree. He has chosen such topics for discussion, and so arranged the volume as to secure a logical development of the gospel in the order of its communication.

The execution of the work is able and learned. The cardinal doctrines of the Christian system are set forth with clearness of statement and defended with vigor of thought and logic. The author is familiar with the current phases of error and unbelief, and deals them some very heavy blows. The volume abounds with apt illustrations and striking appeals. We commend it especially to theological students and the younger portion of the ministry, as a useful and suggestive work.

[*From the Southern Presbyterian Review, Columbia, S. C., Dec.*, 1866.]

If any man is qualified to pronounce upon the best method of reaching the popular ear, that man is certainly the author of these "Discourses of Redemption." He has been preaching for twenty years to congregations variously composed in four different cities—to professional and public men in the Capital of Kentucky—to business men in Louisville and Baltimore—to students and professors of law, medicine, and the arts in Toronto, and everywhere with large crowds hanging upon his lips.

He is a preacher who stands before the people with a conviction that he is the anointed ambassador of the King of kings, commissioned to deal with his rebellious subjects upon questions no less awful than the majesty of His throne and their own eternal destiny; authoritatively setting forth the divine terms of reconciliation, and praying men, *in Christ's stead*, to be reconciled to God. Wonderfully gifted, indeed, and capable of interesting men in anything, yet, as a preacher and ambassador, confining himself to his *written instructions*, he has demonstrated that the people need no other attraction to draw them to the house of God than a simple, rational, and practical exposition and illustration of the Bible.

It is a matter of wonder to many, that a man of war like Mr. Robinson, incessantly battling for the truth against overwhelming odds; an exile from his country, and the object of a venomous and unrelenting persecution from men who, having no conscience themselves, cannot conceive of a life governed by a high conviction of duty, should be able to write a book like this. To us there is no wonder in the case, any more than there is in Bunyan's writing the Pilgrim's Progress in Bedford jail, or in Luther's translating the Bible in the Wartburg, or in Rutherford dictating his "Letters" in prison-bounds at Aberdeen.

We know of no finer example of popular *gospel* preaching than the discourse on "the Covenant of the Church's Redemption," unless it be the discourse on the "Divine Tragedy of Heaven, Earth, and Hell," in another part of the volume. The only objection that an ordinary preacher can have to it is, that it makes him feel as if he could never preach again.

We have now given our readers some idea of the discussions of the work of Mr. Robinson. It is a book of principles, of *semina rerum*, which, if lodged in the mind, will germinate and bring forth fruit; a book which shows the author to be one of the leading thinkers, as well as one of the most popular preachers of the times; a book which none of our young men who are in training for the Christian ministry, can afford to be without; which every plain Christian, who would have the word dwell in him richly, can study with profit and delight.

We wish we had the space to quote entire the sermon on "The Official Authority, Nature, Limits, and Purposes of Gospel Preaching." It deserves to be written in letters of gold.

[*From Dr. Cunningham, of Georgia, in the Southern Presbyterian.*]

Indeed, I have not met with a volume that has so interested and instructed both my head and my heart, since I read Young's "Christ of History," of which this work constantly reminded me by the freshness of its thoughts and the conclusiveness with which it establishes the divine origin and character of the Church.

As we follow the author in the unfoldings of the successive covenants, we feel that *new light* is being thrown upon the sacred word, and we read the Bible with far more interest, because with far better understanding of its teachings than we had before.

The history of the Church as thus sketched, embraces its doctrines and ordinances; and I know not any book that presents a more scriptural and satisfactory exposition of these, or a more masterly refutation of the prevailing errors of the times. In both of these aspects, it is emphatically *the book for the times*. If it were but generally and carefully studied, I cannot but believe that it would make and mark a new and happy era in the annals of the now divided and distracted Church.

These Discourses present us with fine specimens of the union of the *lecture* and the *sermon*, of the expository and the didactic with the practical and the pungent. They have all that logical exactness of statement and argument that belongs to the theological chair, and yet all that flowing, burning eloquence that is so popular and powerful in the pulpit. On every page there is a freshness and force of thought that arouses the intellect, and a fervor of piety that warms the heart.

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Aug15 tf

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The Office of the *Free Christian Commonwealth* has been removed from 95 Third street to 72 Fourth street, between Main and Market, almost directly opposite the National Hotel.

A Chance for Everybody.—Being desirous of so increasing the circulation of the *Free Christian Commonwealth*, as to make it not only self sustaining, but enable us to enlarge it, and greatly improve it every way, we offer to any one who will procure for us *five* new subscribers, remitting us $15, to furnish a copy gratis for one year, or if they are already subscribers and are paid in advance, they may remit $12 retaining $3.

Look at the Slip on your Paper.

We commence this week to mail our paper with Dick's Patent Mailing Machine. It has many advantages over the old way of writing the name on each paper. The name, with the time to which the subscriber has paid, is set up in type and pasted on the paper, so that it is almost impossible to omit a name in mailing. And by looking at the date each subscriber can tell every week how his account stands. If the name and date stands thus: John Jones, 27 Sept. '67, it indicates that Mr Jones owes from that date, and by payment of $3, the figure 7 will be taken out and figure 8 will be put in its place, thus showing that he is paid up to 27 Sept. '68.

We hope our friends will need no further hint to pay up than this weekly reminder of their accounts on the paper. We shall be glad to correct any errors which may occur in setting up the names and dates, if our attention is called to them. This plan also obviates the necessity of sending out bills or giving receipts for money. If, however, the date is not changed in two or three weeks after the money is sent to us, it would be well to call our attention to it so that it can be at once corrected.

We have a large amount of money due us, which if paid would greatly relieve us of our embarrassments in paying our printer's bills. We would also appeal to our friends to aid us in increasing our list of subscribers.

We shall endeavor after this to render our paper more of a family paper. We have felt it necessary to devote a large part of the paper to the defense of the principles for which we have been contending, but we think that now we may leave the matter more out of view, and fill up our columns with such miscellaneous reading as will interest the larger portion of our readers. We have not published the *Free Christian Commonwealth* with a view to money making. Still we think we should not be allowed to give both our time and money to sustain it. Let all our friends give us a little help, and we will be amply repaid for all the labor we have bestowed upon the paper in the past.

REVIVAL AT SOMERVILLE, TENN.—A gentleman at Dancyville, writing to a friend in this city, reports an interesting revival in the Presbyterian church at Sommerville, of which Rev. G. A. Russell, formerly of North Carolina, is pastor. We have been permitted to make the following extract:

The Lord has done great things, whereof we are glad, for Bro. Russell and his church at Somerville. He held a communion meeting there, commencing, I think, on Friday night of the 8th of November. Preaching continued about 20 days, and was suspended a few days for Bro. R. to fill his appointment here. It was resumed during the following week, and another precious communion season was enjoyed on Sabbath, 8th December. At this latter I was present, and was struck with the melted condition of the congregation, manifested by the large number who shed tears during the services. God be praised for the wonderful change He, by his Spirit, has wrought on the Somerville church. Thirty-six, up to the close of the meeting, Dec. 8th, had joined the Presbyterian, and three the Methodist church. Forty-five in all had professed faith in Christ, and still others were anxiously inquiring the way of life. Among the great and important results which have followed this revival, is the increased zeal and efficiency of the membership. The pastor no longer laments that he has no elder who will do his duty as superintendent of the Sabbath-school, or who will pray in public. You will hardly be surprised when I inform you that our friend and brother Dr. P., as superintendent of the Sabbath-school, is punctually and faithfully performing all the duties that belong to that important office. But better still, Mr. Neill, a young lawyer, and a young Mr. Lewis, have decided to enter at once upon the great duty of preparing for the ministry. Mr. Mullaly, of Bolivar, did most of the preaching. Brother Mullaly has also been greatly blessed in his labors at Bolivar, whose church there has been much revived and strengthened. He is described as a clear, logical speaker, who has the happy art of bringing his discourses down to the comprehension of all who hear him, and fixes them immovably through the whole length of his sermons, generally about an hour and a half.

T. A. C.

DECEASED.—Rev. John K. Davis, for a long period engaged in the service of the Presbyterian Board of Domestic Missions, died at Troy, N. Y., Dec. 5th, in the 76th year of his age.

The address of Rev. Edward Wurts is Hibernia, St. Johns River, Florida.

Evangelical Infidelity.

The *Church Union*, which every intelligent orthodox Christian reader of it must see is in the high way to open infidelity itself; is moving with a speed, too, greater than any of its predecessors in that same road trodden before it by the *Liberator*, the *Independent*, &c., and is now in fact openly at war against the great fundamental fact of the gospel, that the gospel of Jesus embodies itself in a Church divinely *organized* on earth, makes the following very pointed exposure of the masked infidelity of such hypocrites as Mr. Beecher's quondam organ, the New York *Independent:*

The letter of Oliver Johnson to the *Church Union*, endeavoring to prove the evangelical character of the *Independent*, was published in our issue of last week. It has also appeared, with some very ill-tempered remarks by Mr. Johnson, we presume, in last week's *Independent*.

At the time of our starting out one year ago, we were interested readers of the *Independent*. Its course on all social and political questions had been manly and outspoken. But upon all religious questions it was always (under its present management) unworthy of confidence. Our more intimate acquaintance of a year as journalists has convinced us that it is at this time the most dangerous press in this land upon all religious questions. It stands just where Channing stood, not dreaming of the Theodore Parker, who was a result of his teachings. Its power over the hearts and consciences of men must therefore be broken. Perhaps the little we may attempt may accomplish nothing. Still, much as we have loved and revered this noble champion of freedom in civil rights, we will do all in our power to destroy its influence in religious things.

The following are some of our reasons:

1. We will do all in our power to warn the Church of the teachings of the *Independent*, because it is *infidel*. Let it be remembered that we confine our strictures entirely to the editorial management and columns of this paper. The fact that Horace Greeley, T. W. Higginson, Robert Dale Owen, or Tom Payne may or may not write for the *Independent*, we do not at present consider. It is this: What do Messrs. Tilton and Johnson, and other editorial writers for this paper, believe and teach?

First. Do the editors of that paper ever instruct their readers upon the necessity of *being born again*, else they cannot see the kingdom of heaven? Can either of the editors above named point to a single editorial which either of them wrote where the great evangelical truth of the *new birth* has ever been taught? If not, how can they be evangelical? Do they warn sinners? Do they *believe* there is any *eternal retribution* to be saved from? And now we are ready for the next question.

We know well the dodge to which, in its vain attempt to serve the Infidel and the Christian, it has-schooled itself to repeat in reply. *We have no theology.* Does this mean, do you *believe* nothing? Is the very word *creed* a red rag to rush at and tear into tatters? Whence this spite for Burial Hill theology? Is the word *doctrine* almost as offensive? What *cross* of Jesus is there covered up in these words that is again an offense that ceaseth not? Such are some of the inquiries we raise, simply touching our first reason for doing all in our power to expose the false teachings of the *Independent*. In our next we shall assume the positive order of argumentation, and undertake to show why the above questions are never answered in the affirmative, and thus show the secret of an *orthodox* and *evangelical* paper without a theology, vainly endeavoring to hold on to the *Christian* religion.

This is common sense, every word of it, though coming from a journal whose own infidelity bears to that of the *Independent* which the calf does to the full grown ox. We cite this case as illustrative of the position which we have ever maintained, that by the combination of the evangelical fanaticisms of the North with the Atheistic fanaticisms of the *Tribune* to form the present dominant ethico-political party of the country, the evangelical churches have put themselves in a position to be permeated by the infidel spirit and ethics of the *Tribune*, and are year by year getting further away from the gospel. The history of the *Independent* in its progress from evangelical Beecherism to infidelity must be the history of the *Church Union*, and indeed of all Northern Protestant Churches that have fallen into Greeley's wake, unless God wonderfully interposes.

REUNION.—The Presbytery of *Ohio*, as met in the First Presbyterian Church, Pittsburg, Dec. 10, *unanimously* passed resolutions in favor of the union of the different branches of the Presbyterian Church on the basis of the Philadelphia Pan-Presbyterian Convention, and prays the General Assembly to that end to appoint five delegates to meet those from other families of the Presbyterian Church, with a view to an organic union in one body.

The Presbytery of *New York* met Dec. 2, and passed the following:

"*Resolved*, That, in the view of this Presbytery, this union between the two branches of the Presbyterian Church, commonly called the Old and New School, is at the present time highly desirable; and that it is satisfied by declarations made by the brethren of the Other Branch, as to their cordial acceptance of the Confession of Faith, as containing the System of Doctrine contained in the Holy Scriptures. And the Presbytery expresses its preference that the union should be effected on the basis proposed by the late convention in Philadelphia."

We find it stated in our exchanges that Rev. Wm. F. Junkin has accepted the call to the pastorate of the First Church of Danville, Ky.

Rev. C. F. Worrell, of Perrinsville, N. J, has resigned his pastoral charge.

The Rutgers Presbyterian church, New York, of which the late Rev. Dr. Krebs was pastor, have given a unanimous call to the Rev. Nathaniel W. Conkling, of the Arch street Presbyterian church, Philadelphia.

Rev. J. D. Dudley's post-office address is changed from Dover, Miss., to Ford's Depot, Va.

Rev. Jas. M. Wharey's post-office address is changed from Max Meadows, to Farmville, Va.

The Rev. Dr. Campbell, of the Central Presbyterian church, Rochester, New York, has a salary of $2500. The other day he received a call to Calvary church, Philadelphia, at a salary of $5000, but declined to accept it, whereupon his congregation in Rochester voted him a present of $4000.

Dr. PORTER, Professor of Botany in Lafayette College, has presented to that Institution his extensive Herbarium. This collection is of special value, as containing the most complete Flora of Pennsylvania in existence. It is the result of more than twenty years' labor on the part of the Professor and his assistants.

The Presbytery of Orange, after duly examining Duncan Latta, a Freedman, has authorized him to exhort the colored people (under the supervision of the Presbytery.) This action, as we understand it, is in accordance with the recommendation of the Memphis Assembly.

In the department of the Joint College of Washington and Jefferson, located at Canonsburg, Pa., there are said to be 133 students now in attendance; of these, 80 are professing Christians, and of these 52 have the Gospel Ministry in view. So says the *Presbyterian Banner*.

REV. NEWMAN HALL AND THE NORTHERN NEWSPAPERS.—More than one publisher has already advertised forthcoming volumes of sermons from Mr. Hall. Newspapers, too, have assured their readers that he is engaged as correspondent for their columns. The *Independent*, (semi-infidel,) announces that it has engaged both Mr. and Mrs. Hall as contributors.

Rev. Calvin Fairbanks, who, for violation of the laws of Kentucky in years past, spent a considerable period in the Kentucky penitentiary, is now in the pay of the Massachusett State Temperance Alliance.

Rev. Dr. Richard Newton, of St. Paul's, Philadelphia, has been appointed editor of the American Sunday-School Union's periodicals, in place of Mr. Packard, deceased.

Rev. Baptist Noel, of the John street chapel, London, has announced that he will retire from the ministry next summer, on account of his advanced age, he being nearly seventy.

Franz Bopp, the Philologist, died lately at Berlin, aged sixty-six years. He was the most eminent linguist in Europe.

The appetite for female pastors appears to be growing among the sects who arrogate themselves the title of "Liberal Christians." A Universalist paper announces the acceptance of a pastorate at Mount Pleasant, Iowa, by *Miss* A. J. Chapin, and a Unitarian paper the acceptance of a pastorate at Cavendish, Vt., by *Miss* Ruth A. Damon.

Ebenezer Presbytery.

The Presbytery of Ebenezer will hold an adjourned meeting at Maysville, on the Tuesday after the 2nd Sabbath in January, (14 th) at 10 o'clock, A. M.

ENRY M. SCUDDER,
Stated Clerk,

MARRIED,

By the Rev. D. T. Stuart, Dec. 19, 1867, at the residence of the bride's father, Daniel McKinley, Mr. EBERLY MCCROCKLIN and Miss HANNAH MCKINLEY.

On the 10th of December, at the house of the bride's father, by Rev. Rutherford Douglass, Mr. RUFUS BRYANT and Miss AMANDA BELL PETTITT, all of Fayette county.

On the 17th day of December, at the house of the bride's father, by Rev. Rutherford Douglass, Mr. JOHN C. SCEARCE and Miss ANN ELIZABETH WALLER, all of Woodford county.

On the 19th instant, at the residence of the bride's father, G. Payne, of Scott county, Ky., by Rev. W. George, A. D. PIATT and BETTIE PAYNE.

On the 23d instant, at the house of the bride's father, Mr. Leavill, in Scott county, Ky., by Rev. W. George, JAS. R. EZELL and ELIZABETH S. LEAVILL.

In Shelby county, Ky., on the 19th instant, by Rev. S. R. Wilson, D. D., Mr. S. P. MOXLEY and Miss SALLIE L. OFFUTT, daughter of Mr. Henry C. Offutt.

On the 11th instant, at the residence of Wm. Blincoe, Lewisport, Ky., by Rev. W. L. Nourse, Dr. JAS. HICKS and Miss MOLLIE O'BANNON, granddaughter of Michael Smith, Esq.

On the 17th instant, at the residence of the bride's father, near Lewisport, Ky., by Rev. W. L. Nourse, Mr. J. Oscar Madden and Miss Bettie Gregory, daughter of R. T. Gregory, Esq.

On the 18th instant, at the residence of the bride's father, near Lewisport, Ky., by Rev. W. L. Nourse, Mr. Warren S. Pate, of Owensboro, and Miss Sallie Combs, daughter of Dr. Wm. Combs.

DIED,

Near Memphis, Tenn., at the residence of Mr. James Rawlings, on the 18th inst., Mr. WM. E. MILTON, in the fifty-fifth year of his age.

A child of sin—a trophy of grace.

At the residence of her husband, in Smithfield, Ky., on the 13th of December, Mrs. JULIET A. KING, wife of Wm. King, in the 30th year of her age.

She had been a member of the Olivet Presbyterian Church for more than thirteen years. During the whole of that time she had lived a singularly pure and beautiful life, adorning her Christian profession in the eyes of all who knew her. As a daughter, wife, and mother, she stood pre-eminent, discharging the duties of each relation with remarkable fidelity. She left six children, the oldest being only ten years old, to mourn her departure. Had human wisdom been consulted, she would have been spared to train these little ones for God; but He who is too wise to err, and too good to do wrong, saw fit to remove her, and we submit, knowing that it is all for the best. She died as she had lived, calmly trusting in her Saviour, and doubtless dwells with him in Paradise.

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